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fresh, the pulp might be squeezed between the hands, the liquor strained through a cloth, and boiled to a syrup which was used on corn bread or wheat tortillas. The melons were of some importance in providing a fresh food during the winter. They were stored in the storage houses adjacent to the dwellings, where they may have been covered with sand to keep through the winter. They were not ordinarily stored by burial in sand in the fashion of the lower Colorado tribes, but this was resorted to if they were to be hidden from the enemy.

HUNTING

The semi-desert environment of the Maricopa provided only a meagre range of animals for food. Rabbits and other rodents were relatively abundant, but large game was scarce in the immediate vicinity. The larger mammals, such as deer and mountain sheep, could be hunted in the mountains to the south and west, but even there were by no means plentiful. A secondary source of flesh food was nearer home in the form of fish, with which the streams were well stocked at certain seasons. Consequently the Maricopa were primarily hunters of small game, chiefly rabbits, and were also fishermen. They had little interest in ranging far from home for larger game.

Rabbits, especially jackrabbits, bulked as large as mesquite in the food supply. In addition they took deer, mountain sheep, antelope, peccary, beaver, prairie dogs, doves, turkey, quail, and even made use of turtles, honey, and caterpillars, but none of these were regular foodstuffs. They stopped at nothing except outright carnivores, as well as dogs, badgers, gophers, ground squirrels, and porcupines, nor did they eat bird eggs.

Possibly because of a general indifference to hunting, tabus and rites were few. There was no notion here, as among the Havasupai, that wasting game made the hunter ill. A lad was prohibited from eating his kill, however, and mountain sheep hunting was something altogether special. Deer hunting was less restricted, but was preceded by a rite.

A lad dared not eat any animal, bird, or fish he caught. He brought it home and butchered it, but he had to give it away to

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224 older people. This tabu applied not only to his first kill, but continued until he was full grown, twenty-five or thirty. Should he eat it blood might run from his mouth until he died, or at least he would never kill anything more. There was no ceremonial termination of the tabu. This prohibition is not an unfamiliar provision but usually extends only to the first kill.[13]

[171]

262 All three local varieties of rabbits were eaten: jackrabbits (ȧkȧu'l,ȧ), cottontail (xal,ȧau'), and the little chamissa or blue rabbit (xal,ȧau' ĭnyamtackωeȧ, "made slender by the sun rabbit"). Cottontails could be eaten by any one, but the others were held "poisonous." Chamissa was dangerous to little children, who therefore might not eat it. Jackrabbits were also somewhat "poisonous" for adults, but they nevertheless ate them.

[773] There is a confusion here, because according to myth the cottontail was considered poisonous, the others derivatively from the cottontail. In handling the raw flesh of jackrabbits they carefully avoided letting the least drop of blood splash on them, else they would sicken. And if a hair of this rabbit got into one's eye, he would be stricken blind.

224 [753]

Jackrabbits were sought rather than the smaller species. They were hunted chiefly in summer, when they were fattest, near where the women were at work gathering mesquite. They were exceptionally plentiful in the valley: a hunter returned from a day's hunt with at least four or five, sometimes as many as ten. The excess beyond the day's needs were skinned, opened, and hung to dry on the house beams.

[251]

There was a saying (but it was regarded as no more than a saying) that when a man had set a day for hunting jackrabbits and it turned out cloudy, it was a sign he had been incontinent.

Although rabbit hunting was for the most part individual, organized drives were sometimes decided on at evening meetings. One man was chosen as leader (xalyȧaui'ck, "planner of rabbit killing"), who assigned men to their positions. Nets were set in

[13] Pima, Havasupai, Kaibab, Paviotso, Shasta, Klamath (Russell, *Pima Indians*, p. 191; Spier, *Havasupai Ethnography*, p. 324; *Klamath Ethnography*, p. 168). The Maricopa extended tabu holds for the Kaibab Paiute: boys are forbidden to eat jackrabbits they themselves kill (Sapir, *Paiute Song Recitative*, p. 466).

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the rabbit runways, guarded by appointed men. When directed by the leader, men armed with bows moved forward toward the nets, others on the flanks driving the game in. Other nets were set in the rear of the advancing line to catch those rabbits which doubled back.[14]

The rabbit net (ca'a'k) was a purse net about a yard square. A stout cord was threaded through the periphery and both ends tied to a stake. If necessary the upper edge was laid over a stick lying horizontally from one bush to another. The rabbit dashing into the net pursed it and was held fast to the stake (Pl. XI).

A twitch-up trap (xalyâau' axe'rum, "rabbit tied in") was used for rabbits, quail, or other small game. Two stakes were planted in a rabbit runway (Fig. 4). At their upper ends a horizontal stick (*A*) was tied. Another stick (*B*), parallel to this and nearer the ground, was held in place by a little trigger stick (*C*), itself under tension of a cord attached to a springy sapling planted near by. The end of the same cord formed a slip noose which lay on a series of sticks (*D–D*), which in turn rested on the loose horizontal bar (*B*). When the rabbit stepped on the grid (*D–D*) the stick B was forced down, releasing the trigger *C*. The spring of the bent sapling jerked the animal, caught in the noose, into the air. Wings of arrowweeds stuck into the ground on each side forced the rabbit to step into the trap. When a fence of such weeds was erected, several traps were placed at as many openings.

Rabbits were also dug from their burrows, first stopping up the entrance by treading down the dirt. Digging began a foot and a half from the opening. Or they thrust an arrow down the burrow and twisted it in the animal's fur to pull it out. (A notched or crooked stick was not prepared for this.)

A charm for jackrabbits was made of ground-up yellow lichens, obtained in the mountains, mixed with the leaves of a redolent medicinal plant. This was carried in a tiny sack into which the finger was dipped and the powder rubbed on the bow string. The jackrabbit would not run off when it smelled this. It was also useful to attract girls!

[14] The curved rabbit club of the Mohave (Kroeber, *Handbook*, p. 632) was absent.

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224 useful to attract girls! For cottontail rabbits, the hunter bit a strong smelling tiny pod. The rabbit smelling this, hopped toward him. But it was dangerous, because it ruined the hunter's stomach.

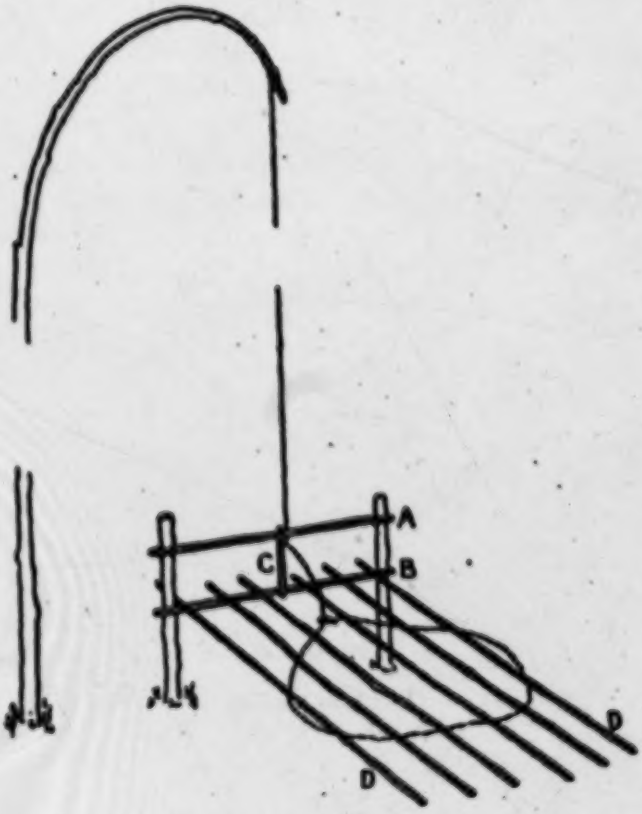

FIG. 4.—Rabbit trap

Deer were quite scarce. They had to hunt hard for them and shared the flesh if any were obtained. If they were exceptionally fortunate two deer might be killed. Deer were found in the canyons of the Sierra Estrella, where they were ambushed at the springs. There were none in the Salt River range and they never came down to the thickets along the rivers. They were hunted when the cottonwood leaves turned yellow (November), when they were fattest.

Deer hunting was undertaken by the few who understood tracking them. This was wholly practical knowledge, for one did not dream such power. A man who knew how to hunt them was looked up to: they waited for him to set the day for hunting and always expected him to succeed. 224 [555]

There was a ritual preliminary to the hunt called tculoi'g (meaningless). The hunters never told of their intention, but the night before the hunt met in secrecy away from the settlement. There they talked of that most beautiful (axo'tk) woman or girl they would meet, by beautiful meaning fat, and having in mind the deer. One of their number then took the part of a deer, standing on hands and feet. Each contributed a cotton blanket in which to swathe the "deer's" head and shoulders. While they sat in a circle singing, the swaddled man in their midst acted like a deer. One of their number then shot and the "deer" must drop right down. Another then pretended to butcher him, stripping off the blankets to distribute to the company as so much meat and hide. Throughout the performance "they must be sober minded; they must not smile or laugh." They then returned to bed and in the morning set out to hunt. There were no special qualifications for the actors in this rite. A special song was used at this time, which Last Star thought may have been called tculoi'g like the rite. [533]

Continence was not prescribed for deer hunters; no charms were known, as with rabbits; and while deer calculi were known to exist, there was no notion that their possession gave luck as with the Havasupai.

Occasionally a deer head disguise was worn by a hunter, who imitated the browsing animal. The deer head with horns attached was used, the skin hiding the wearer's body. This sort of deer stalking was called ākwe'g. A similar disguise was used in taking antelope but not mountain sheep.

Antelope (ma.u'l) were found in the mountains southeast of Maricopa territory.

Mountain sheep hunting was hedged about by special observances, for the animal was regarded as sacred. Hunters must talk softly, they must not mention the mountain sheep at all, for they [778]

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● 224 held that the night would tell the sheep, the two being cousins (ĕstcuma'vâ, mother's sister's child). The hunters must be continent before they set off. The reason for all this is anything but clear, for so far as I could discover the beliefs were not integrated with the body of religious attitudes and practices. The connection of night with the sheep may rest on the fact that Orion's [821] Belt was, as usual in this area, called "mountain sheep."

The best time to go for the sheep was when the palo verde was in bloom, that is, in the spring. They were hunted in the Gila Bend Mountains (and northwestward?) where they were by no means plentiful. Before they set out, the hunters prayed. (The special prayer was unknown to my informant, Kutox.) They had to be very quiet, speaking softly, and they would not tell even their own families they were going. On the way to the mountains they rested at night if necessary in order to arrive there at midday. There they were very quiet, never laughing. They would sit up all night, smoking, and talking of very fat animals (other animals). If a deer was being described, they would say they wished for a deer when the leaves turned yellow (i.e., when deer were fattest). If they spoke of a horse, they would wish they had the fattest horse; or if a rabbit, the hunter described how he had killed a fat one. They began hunting before dawn and continued only until noon. They were thought always to be successful in killing at least one sheep. Five or six men always went together, and even a single sheep would be sufficient for all of them. When the sheep was killed, the hunter must not describe any part of it as he approached. If he should say what an ugly thing it was, [821] rain would pour down. If they failed to kill one the first day, they returned home, because they believed some one of their number had made some sort of disturbance to scare the sheep.

224 276 When a mountain sheep was killed, a long time was required to skin it because only one man worked at it and that leisurely. He took four puffs of smoke before commencing. He would cut down the breast, but only a little way, and then stop to smoke with the others sitting around him. This was repeated so that by the fourth smoke he had completed the skinning operation. The carcass would be left lying on the hide while they went to one

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side to talk of happy things. When they had finished smoking four cigarettes, the same man would butcher and divide it among those present. They were careful to lift the flesh slowly from the ground. If it were jerked up, rain would pour down and it would thunder hard. Even when carrying it home, they would walk their horses slowly all the way. When they neared home, those on horses dismounted slowly and carefully lifted off the meat. These men would divide the meat among their friends and relatives, or after it was cooked invite them to eat. Those to whom it was given must thank the giver, else in winter it would rain hard or be very cold, or if summer, become so hot as to scorch the plants and sand storms blow. Similarly if one should beat or shake the mountain sheep skin or horns, the weather would be frightful. (The horns were not carried home.)[15] They had to be careful at all points in handling the sheep. Women cooked its flesh. It was not thrown into the pot, but put in slowly. Sticks had to be thrust into the fire slowly, too. Even when eating it, they chewed slowly, for fear of choking.

Peccaries were sometimes seen in the desert east of Sacaton; they were hardly ever found in Maricopa territory. Hence while the Pima hunted them, the Maricopa killed them only when passing eastward, as on a war party. The meat was divided, roasted and eaten on the spot. The tusks were not used. While the peccary is now known as k,ω'chĭlyuvacaðð'm, "wild pig," and the domestic pig as k,ω'c, obviously the latter was the original name for the peccary.

Beavers (pĕm) were eaten, especially the fat tail. There were a great many beaver in the neighborhood. The entrances of the beaver house were stopped up, while they dug through its top, using their digging sticks to kill the inmates.

No one would eat ground squirrels (aði'c) for fear of deafness.

Birds were not important in the diet and their eggs were never eaten. Quail, mourning doves, and whitewing doves could be

[15] Pima hunters also never brought home the horns. "Each man had a place set apart where he deposited them in order that they might exert no evil influence upon the winds or rains." The Papago deposited mountain sheep tails with feathers at springs during rain ceremonies (Russell, *Pima Indians*, p. 82).

231 away," and more emphatically gĕcpa'm, "go away!" Pups were
trained for hunting, but since they were not used to hunt deer,
●[224] this was most casual. Objects were thrown for them to fetch, so
that they would catch rabbits and bring them on call. Horse
meat was eaten but not dog, "because the dog is a person."[18]

552 Dogs were named for their appearance. A dog with a gray
nose was called aucăki'n, "fire poker," because he resembled the
burnt end of a poker. A dog with a white patch around his neck
was xama'lgwexa'nŏk, "white collar"; a woolly little dog was
mule'l, "bushy"; a black one with white spots over the eyes was
hiθa'kgwĭcampŏ'p, "four eyes."

[439] Doves were kept as pets. They were brought by the Papago
[417] and were kept in long, cylindrical cages made of tules. The cage
was about three feet long by one in diameter; the tules were
mounted on a willow hoop at each end, with other tules woven
through them at intervals along the side. This sort of cage was
called ăkwi'k, "woven, twined." Mocking birds (kwĭcila') were
also kept as pets, because they woke their owners in the morning
and because they were dreamed of.

235 Young birds were caught and reared, so that each year their
feathers might be plucked. These were mostly hawks; rarely
buzzards and crows. A cage, about four feet high, was made of
[417] willow limbs thrust into the ground close together and bent over
to be tied at the top. This lacked horizontal ribs. No nest was
made inside, but simply a stick for a perch. Such a cage was
gacωla'n,ĭva' tciwŭ'm, "built for [a particular species of large]
hawks."

FISHING

236. Both Maricopa and Halchidhoma gave more attention to fish-
[133] ing than might have been expected. This is especially astonishing
in the case of the Maricopa since their semi-desert habitat with
its seasonably variable streams, containing at best little water,
would seem most unprofitable for fishermen. There is no ques-
[262] tion, however, that even for them fish held second place beside
jackrabbits in providing flesh. As between Halchidhoma and

[18] See p. 254.

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PLATE XI

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BOW POSITION AND RABBIT-NET

[FACING p. 131]

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The *mush stirrer* (cu.ŭ'n) was simply three or four arrowweeds, dressed and held by loose twining at the handle end. Their lower ends were then trimmed off even (Pl. XIV, *d*).[29] 415

A *broom* (n,imama'l) was simply a large bundle of arrowweeds bound at one end. [412]

Temporary cups and bowls were sometimes fashioned by hollowing out small barrel cacti when travelling.

The *rabbit net* (ca'a'k) was a purse net set in the runway. It was about a yard square. A stout cord threaded through all four edges was attached to a stake. The rabbit dashing into the net, spread open on the bushes, pursed it and was held fast by the stake. The cordage for the net was rolled of the strings of black-eyed pea pods. The net was made on a loop foundation (at upper left corner, Pl. XI). Twenty-five or thirty meshes formed the first row: these tied together (?) were called an ear (smalk). No net gauge was used. 224 286 [283]

Flageolet.—This instrument was used in lovemaking, but not as an accompaniment to song. "A boy was certain to get a girl if he used it." It was a large reed, up to two feet in length, so chosen that it was formed of two internodal sections with a single node or septum between, both ends then being open. Small holes were made on each side of the node so that it could be pierced, perhaps slotted between these holes. In addition, four finger holes were made near the distal end of the flageolet. To play it, one blew into the open proximal end which was held between the lips; the forefinger of the left hand partially covered the holes at the node to serve as a reed, while the fingers of the other hand lay on the holes near the distal end. The instrument was called w'ilw'i'l or less properly taltal. 534 [832]

WEAPONS

Armament for the Maricopa consisted of bows, short wooden clubs, and small circular shields. A special pike was carried by the battle leader alone; rarely other men armed themselves with simple wooden pikes. Armor, pole-length clubs, and stone headed clubs, all used in this area, were unknown. The Maricopa 411

[29] No. 2-11874.

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coals, over them. The third way was to spit them on arrow-weeds to stand over the fire.)

She told them that night, that as she went on farther to the desert, she saw other animals. She described them: she said they have long ears and are much larger than rabbits. She said, "I see these animals every day; as I gather wild plants, they eat beside me. They know I can not harm them. Since you are only children, they might do the same with you." She called them kâu'l, jackrabbit. The next morning they started off again. When they reached the desert they saw the jackrabbits. They ran home crying again. It was hard for them to kill jackrabbits. The older brother said to the younger, "Now if we don't kill any jackrabbits, but went home dragging our bows and arrows, humans would cite this against the two brothers who went hunting but came back without a thing." So they tried hard and did kill some jackrabbits. They brought them home. When she prepared these, she ate them but would not feed any to her children. She said, "If a child ate this, it might have a big boil on its neck or body. Such a boil would be incurable. But older people can eat this, yet it may happen to them, too."[20]

(When the boys brought home animals they had killed, they did not eat them. She told them that every time they hunted by themselves, they should not eat what they had killed.)[21]

At night when they were ready to go to bed, she told them of another animal. She said, "This is a fearful thing for young boys like you to hunt. As I go toward the mountain, I see another sort of animal that grazes near where I gather things. These animals look as though they were wearing dry branches on their heads. They are called ʻgwa'gâ, deer. But a child could not kill this animal, because he is not strong enough, for it has a tough skin." She told them this during the night. The boys said, "If an old woman can become so well acquainted with this animal, why can not boys, too?" Next morning they started off. They went quite a distance, until they came to the mountains. They saw a num-

[20] This tabu conforms with Maricopa practice.

[21] This also is Maricopa practice.